

TWO LETTERS FOR YOU

H. K. EBRIGHT

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TWO LETTERS FOR YOU

The Greatest Letter in the World—Romans

AND

The Most Eloquent Epistle in the Bible—Hebrews

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Foreword

"Gentlemen, read the author for yourselves. True, books about him and his work have their place, but do not permit what some one has written about Tennyson or Browning or Wordsworth to deprive you of personal and direct access to his productions." So spake the Professor of English literature in one of our great American Universities to the men studying under him.

The Epworth League counts it one of the cherished aims of its work to promote personal acquaintance with the Word of God and to encourage habits of study of its treasures. The Church cannot hope to develop an intelligent and devout laity without this.

Professor Ebright's outlines of Romans and Hebrews are offered to our young people in furtherance of this aim. They possess elements of exceptional value for this purpose, as even a hurried glance at his work will reveal.

Charming brevity, and freedom from any suggestion of a commentary are not least among these values. As an Epworth League leader among the students of Baker University, Professor Ebright has carried out successfully, we think, a plan which accomplishes the double purpose of giving a clear analysis of each letter in a way that lends itself at the same time to the Sunday evening devotional meeting for a brief series of attractive topics. Chapters, Chums, and individual leaguers, each and all, will find these outlines invaluable.

FOREWORD

These studies are timely in their appearance, following the most far-reaching Win-My-Chum services in the history of the Epworth League. Thousands of young people have just come into an appreciation of what Christ has done for them. The next happy surprise is to discover what He waits to do in them, and this "The Greatest Letter in the World," undertakes to show, for, as the Author remarks, it deals with Christian experience.

CHARLES E. GUTHRIE.

The Greatest Letter in the World—Romans.

Outline of the Book

I. Principles of Bible Study.

II. General Introduction to Paul's Epistle to the Romans.

1. Character and Importance.
2. Time and Place of Writing.
3. Relation to other Epistles.
4. Theme of the Epistle.
5. Outline of the Epistle.

III. Analysis of the Epistle.

1. Introduction. Rom. 1. 1-7.
2. The Universal Need of Salvation. Rom. 1. 18 to 3. 20.
3. The Method of Salvation. Rom. 3. 21 to 5. 21.
4. The Life of Victory over Sin. Rom. 6. 1 to 8. 39.
5. The Unbelief of Israel. Rom. 9. 1 to 11. 36.
6. The Ethics of Christianity. Rom. 12. 1 to 15. 13.
7. Conclusion. Rom. 15. 14 to 16. 27.

IV. General Review—the Messages of each Chapter of Romans.

V. The Text of the Epistle as given in the American Revised Version.

LESSON I

A Personal Discussion of the Principles of Bible Study

1. **Frequent Bible Study** is needed to make God real to us. Nothing is real to us unless we have dealings with it. No one can rightly complain that God and the Bible are unreal unless one gives time and thought to the subject.

2. **Prayerful Bible Study** is necessary if we wish to gain strength to live the best life and have power over evil. "Every hour I read it kills a sin, or lets a virtue in to fight against it."

3. **Personal Bible Study** is essential if we honestly wish to know God's will for us. Only in the quiet hour alone with God can one learn some truths.

4. **Bible Study in Company with Others** is important if we would share with others the truths and blessings of God's Word and gain the point of view of others.

5. **Bible Study by Books** is necessary if we desire to understand the real message of the Scriptures and know how to interpret any passage in harmony with the context. Frequently absurd interpretations of Biblical passages have been made by fanatics who did not understand what the writer was trying to tell the readers, and so "wrested the Scriptures to their own destruction."

These five principles should be thoroughly discussed in the class. What does each principle mean to each member of the group?

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Great Bible Passages to study:

Psalms 119. 1-40.

Deut. 6. 1-25.

Deut. 10. 12, 13.

Joel 2. 28-32.

Acts 8. 30, 31.

John 14. 26.

Luke 24. 27-32.

This rosary of seven pearls should be examined carefully. Read the passages aloud and comment naturally on what they suggest to each member of the class concerning the principles of Bible study.

LESSON II

General Introduction to Paul's Epistle to the Romans

THE CHARACTER AND IMPORTANCE OF THE EPISTLE TO THE ROMANS

The book of Romans has been regarded by many as a very abstract, difficult, and speculative document, in which none but theologians are interested. But the careful student will realize that it is one of the most practical and helpful books of the New Testament. It is based on experience. It is Paul's most comprehensive statement concerning experimental religion. Philosophical problems are touched only as they have a bearing on Christian experience. And when the apostle reaches a place in his discussion where he cannot by philosophy reason out the whole truth, he breaks forth into a song of faith about the height and depth of the wisdom and love of God, and a song of assurance that nothing can separate us from the love of God. (See Romans 8. 38, 39 and 11. 33-36.)

This epistle deserves to be called the most important letter that was ever written. It was composed by one of the greatest thinkers and far-seeing statesmen that the church has ever known. The writer was an intense little Jew, whose eagle eye pierced the centuries and saw above national prejudices and had a vision of a world religion. That little Jew was persecuted in his day, but his name has lived on while his powerful persecutors have been forgotten.

The epistle was addressed to a company in the greatest

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city of the age. All literary, philosophical, and religious movements found their way to Rome.

The letter was written to a congregation that was certain to become the most influential church in the whole world. It is true that in later centuries the Bishop of Rome overemphasized his importance, but a letter written to the church at Rome needed to have a great message.

But this epistle is great chiefly because it is a comprehensive presentation of the greatest theme that men have ever discussed. The apostle was endeavoring to give to the Christians in the world capital a complete statement of what true religion is as he had experienced it. And no man has ever written a letter on any theme more sublime than the thought of men having fellowship with the eternal God.

Seeing that we have here a letter written by the keenest mind of his age, to a company of Christians in the leading city of the world, for the guidance of a church that was certain to become the most influential church in Christendom, on a theme that surpasses all other themes, we are entitled to call this the Greatest Letter that was ever written.

THE TIME AND PLACE OF WRITING THE EPISTLE

The Epistle to the Romans was written in 58 A. D. That was nearly a quarter of a century after Paul was converted. He had had time to think through the problems of religion. He had spent many years in active preaching and in the practical work of establishing churches. Therefore he was not merely a theorist. He was writing from experience.

For Paul says that after he was converted he went into Arabia and Damascus, and after three years he returned to Jerusalem for a few days. And then he spent several years in his native city, Tarsus, and in Cilicia and Syria. (Gal. 1. 17-21.) Barnabas went to Tarsus and took Paul to Antioch as his helper. (Acts 11. 25, 26.) And from

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Antioch the apostle started on his three missionary journeys.

In the third missionary journey, Paul traveled through Galatia and Phrygia (Acts 18. 23), and spent two years at Ephesus, teaching in the school of Tyrannus (Acts 19. 9, 10). After the uproar caused by Demetrius, Paul went into Macedonia and then worked three months in lower Greece (Acts 20. 1-3). And probably the most of that time was spent in Corinth. Here it was that he must have written the letter to Rome. He was expecting to visit Rome soon (Acts 19. 21). That agrees with his statement in Rom. 1. 10. He sent Phebe, a deaconess of Cenchrea, the port of Corinth, as the bearer of the letter (Rom. 16. 1). He was staying at the home of Gaius (Rom. 16. 23), who is referred to in Paul's Epistle to the Corinthians (1. 14). These three hints coupled with several others given in the Acts make Corinth the probable place of the writing of the letter to Rome.

THE RELATION OF ROMANS TO THE OTHER PAULINE EPISTLES

Romans is the longest, the most comprehensive and most important of the Pauline epistles. For that reason it stands first in our English Bibles. The letters of Paul are not arranged in the English Bibles in the order of the time when written, seeing that the earliest one was 1st Thessalonians.

In order to understand the relation of the epistles of Paul to each other, it is profitable to arrange them in four groups. The first group consists of 1 and 2 Thessalonians. They were the earliest, for they were written during the second missionary journey, about 52 A. D. In the second group are the more significant letters: Romans, 1 and 2 Corinthians, and Galatians. These were written during the third Missionary journey, about 57 or 58 A. D. A third group would be made up of the letters written while in prison—Ephesians, Philippians, Colossians, and Philemon. The remaining letters, 1 and 2

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Timothy and Titus, if they were written by Paul, must belong to the period after his first imprisonment.

These groups have been variously described. Some have suggested the convenient terms: 1st, the Primary Epistles; 2d, the Principal Epistles; 3d, the Prison Epistles; and 4th, the Pastoral Epistles.

The Primary Epistles deal largely with the hope of the Second Coming of Christ. Believers in Thessalonica had been disturbed and Paul wrote to comfort them about the expectation of Christ's return.

The Principal Epistles were written after the Apostle had been in the active practical work of establishing Christian churches. They deal with the central theme of Salvation.

The Prison Epistles were composed while Paul was in prison. He had time to meditate there. More and more he came to appreciate the central place of Christ in the church and in the world. And these letters are filled with the doctrines of the person of Christ.

The Pastoral Epistles deal chiefly with advice for the young preachers in handling the problems of the churches.

THE THEME OF THE EPISTLE TO THE ROMANS

The theme of Romans is "Salvation by Faith." Paul was wishing to tell Jew and Gentile that all can get right with God. The Jew had tried a method of attaining righteousness, by obeying every letter of a Law that had been growing more complicated through the centuries. Numerous interpretations about debatable points had made an intolerable list of duties which a man must perform if he wished to attain a state of righteousness before God. The Jew had thus reduced himself to slavery. He had made himself a slave to an endless number of rules, and usually missed the spirit of obedience. Paul states that while the Jew had failed to attain righteousness, there is a way to get right with God, and that is through faith in Christ. This theme is well expressed in Romans i. 16, 17.

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PAUL'S MEANING OF SALVATION

In recent years we have been emphasizing Social Service. It is a needed emphasis. But it is a common failing of humanity when we wish to emphasize a new truth to think that we must caricature and criticize an old truth. It is being frequently asserted now that Christians heretofore have been chiefly concerned with their own salvation, with getting to heaven and escaping hell, and that the very word "salvation" indicates selfishness. It is true that many in the past have acted as though they could get salvation for themselves without taking any thought of others. But it is an exaggeration to suggest that all Christians have had a selfish idea of salvation. There have been countless unselfish saints who gave their lives for others long before we began to chant the phrase "social service." Paul was not thinking of a selfish idea when he preached and suffered to tell men of salvation. He was meaning by salvation, getting right with God. That is an all-inclusive thing. It includes love for God and neighbor. They are therefore foolish who today suggest that we abolish the word "salvation." It is the very thing we are needing. It means freedom from sin, righteousness of life.

PAUL'S MEANING OF FAITH

When Paul preached that men are saved by Faith, he had a large meaning for the word Faith. Sometimes we signify merely an intellectual assent to a proposition. A man may accept a fact or a dogma intellectually and be no better in character. Some opponents misinterpreted Paul and reported that he was teaching that men do not need to do good works but merely believe. But Paul always safeguarded his teaching about "salvation by faith," so that an honest reader or hearer would know that he was not teaching license or lawlessness. (Gal. 5. 13; Rom. 12. 1.) Paul was meaning by Faith something deeper than intellectual assent and something more vital than outward acts. He was meaning the attitude of the heart which might be called "Loyal Allegiance to Christ."

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James wrote a needed letter in which he sounded a warning against false teachers who were saying, "Just believe and you need not obey law." James rightly insisted that "Faith without works is dead." But Paul means by Faith a much larger thing. His Faith refers to that inner trust and life without which all works are mechanical and lifeless.

Paul and James were not fighting each other; they were fighting, as some one has described it, "back to back." Paul was fighting lifeless legalism, and James was fighting antinomianism or lawlessness.

PAUL, LUTHER, AND WESLEY

In the Christian centuries three names stand out clearly in the history of the doctrine of Justification by Faith. Paul, who had tried as a zealous Pharisee to get right with God, and attain peace in his own soul by obeying all the details of the Jewish law, finally saw that peace with God does not come by obeying a long list of rules, but it comes when the soul goes directly to God in penitence, trusts the Saviour and receives a spirit that naturally tends to express itself in good deeds in life. And when Paul experienced this vital kind of religion, he became a powerful preacher of the Cross.

Centuries later another zealous man, a monk in Germany, was seeking to get right with God, by obeying a set of monastic rules and subjecting the body to numerous hardships to earn the favor of God, until at last in a Pilgrimage to Rome, while he was climbing on hands and knees the Sacred Stairway, he remembered that "the Just shall live by faith." And so Luther gave to Protestantism one of its most important messages.

Over two centuries passed and another earnest man was trying to get right with God. He laid down a methodical plan for each day. He gave alms, and visited prisoners, and even went to America as a missionary. But he did not find peace, until one evening, at a prayer meeting, he heard someone reading Luther's comments on Paul's

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Epistle to the Romans, and then John Wesley says he felt his heart strangely warmed. And he awoke a dead church by preaching Justification by Faith.

Paul, Luther, and Wesley saved the church by preaching that a man must have a vital relation to God, and religion must be more than a round of forms and ceremonies. And in the future when we have fancied that we are doing so many fine things, there will be need of other prophets who will bring the world to see that the outer acts are only the fruit of an inner life, and if that inner life of faith in Christ be lacking, the outward acts will either cease or become mechanical and superficial.

THE OUTLINE OF THE ARGUMENT IN ROMANS

The Apostle follows a simple and clear outline in presenting the discussion of his theme.

1. The Necessity of Salvation. (Romans 1 to 3. 20.)
2. The Method of Salvation. (Romans 3. 21 to 5. 21.)
3. The Result of Salvation. (Romans 6. 1 to the end.)

Where could one find a simpler or better outline than Paul follows? The epistle is his discussion of what experimental religion meant to Paul.

1. The necessity of salvation is first shown. The Gentile world and the Jewish race are alike guilty before the Great Judge. They have failed to attain righteousness. For on every hand lust, treachery, dishonesty, hypocrisy, envy, and all the other sins are evident. The world is in need of a salvation.

2. The method of getting right with God is then told. It does not consist in standing before the Judgement Bar of God and saying "Not Guilty." No one has been able to do that. But the way to get right with God is for a man with penitent heart to plead guilty and ask to be forgiven by a merciful Judge who has shown the world, by the sacrifice of Christ on the Cross, the willingness of Heaven to pardon. And then a man with a new spirit of allegiance to Christ will live a life that is pleasing to God.

3. The result of this Christian salvation is then por-

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trayed. Inwardly the man has peace and victory. In his relation to God above he has peace and confidence and love. Outwardly, he will live a life of service for others. In his relation to the state, he will be a law-abiding citizen. And he will recognize that the greatest law is love.

In a remarkable way does Paul portray the Christian ethical life with the distinctively Christian good news of a victory over sin through the Holy Spirit.

A MORE DETAILED OUTLINE

If we wish to analyze the Epistle to the Romans a little more closely, it naturally divides itself into seven sections:

1. Introduction, salutation, personal feeling, and theme. (1. 1-17.)
2. The Need of Salvation. (1. 18 to 3. 20.)
3. The Method of Salvation. (3. 21 to 5. 21.)
4. The Life of Victory Over Sin. (6. 1 to 8. 39.)
5. The Unbelief of Israel. (9. 1 to 11. 36.)
6. The Ethics of Christianity. (12. 1 to 15. 13.)
7. Conclusion. (15. 14 to 16. 27.)

QUESTIONS

1. Why may the Epistle to the Romans be regarded as the greatest letter ever written?
2. When and where was the epistle written?
3. How many letters did Paul write?
4. Into what four groups may the Pauline epistles be grouped?
5. What is the theme of Romans?
6. What do you mean by "salvation?"
7. What did Paul mean by "faith?"
8. Compare the teaching of Paul and James about faith and works.
9. What similarity may be observed in the experiences of Paul, Luther, and Wesley?
10. Into what three sections may Romans be divided?
11. Give a more detailed analysis of the letter into seven divisions.

LESSON III

Paul's Introductory Statements

And His First Proposition, That All Men Have Failed
To Come Up To God's Ideal, and Hence
All Need Salvation

THE INTRODUCTION.

Romans I. 1 to I. 17

The very opening sentence will show Paul as an intense man with a message burning within him, so that his sentences rush out like a torrent, bank-full. Tertius, the secretary, I fancy, could hardly take down the rapid words of the apostle. (Rom. 16. 22.)

Note the twenty truths implied in his opening sentence. Nearly all the gospel message is here contained.

1. Paul was absolutely owned and controlled by Christ, he was a "bond-servant."
2. But he had been honored with a call to be an ambassador, an apostle.
3. He had been set apart in the providence of God for this work.
4. This message which he had been preaching was a gospel, or good news.
5. This gospel had been promised by the prophets of old.
6. Those prophetic promises could be found in the Scriptures.
7. The good news was primarily concerning the Son of God.
8. He was a son of David, in view of his physical descent.

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9. But he was Son of God in view of the holiness of his spirit.

10. He was declared Son of God in a striking way by his resurrection.

11. This Jesus is the Christ, that is, the Anointed One, the Jew's Messiah or King.

12. He is our Lord and Master.

13. He it is through whom we receive grace or favor of God.

14. Through Him, Paul received his commission as an apostle.

15. The purpose of Paul's preaching was to spread that obedience to God that springs from faith.

16. Paul's mission was to all nations.

17. This letter is to those at Rome who are "the called" of God.

18. They are beloved of God.

19. They are called to be saints.

20. Paul's wish is for grace and peace for them.

After this remarkably crowded opening sentence, the writer speaks of his joy in hearing that their faith is spoken of everywhere. He prays frequently for them. He desires and prays to see them. He is ready to preach the gospel at Rome as everywhere else. He is not ashamed of this gospel, which is a thing of power, the power of God, a salvation for Jew and Greek, for wise and foolish. And this gospel tells of a way of getting right with God by faith.

THE UNIVERSAL NEED OF SALVATION.

Romans 1. 18 to 3. 20

In chapter one of Romans, after the introduction, the main argument is that the whole Gentile world is guilty before God and without excuse.

It is a certain truth that God hates sin (1. 18). And men by looking at the visible wonders of God's creation could know the fact of the invisible realities, his everlasting

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power and divinity (I. 20). Therefore the world is without excuse. Men have not lived up to what they know. They have known something about God, but they chose not to live up to that knowledge (I. 21). And therefore they lost their power to distinguish between good and evil (I. 22). And they became lost in gross sins.

In that terrible indictment of the Gentile world, Paul charges thirty crimes or sins. He does not profess to give a complete catalog. But what a black picture he draws! First, an unwillingness to glorify God; and the desire to call degrading things their gods; then ingratitude; and barrenness in their reasoning; darkness of heart; foolishness along with great pretense; degrading idolatry; lust of heart; unnatural practices of impurity; injustice in their dealings; evil; greed; vice; envy; murder; quarelling; treachery; malice; backbiting; slandering; boasting; skill in inventing new kinds of wickedness; disobedience to parents; dullness; dishonesty in their contracts; lack of natural affection; and hardness untempered by mercy. Here are sins of the spirit and sins of the flesh, sins of the individual and social sins. And these evils were to be seen on every hand at Corinth where Paul wrote the letter. Paul saw these things when he walked through the busy streets of prosperous Corinth. And at their festivals he had beheld many marks of impurity.

The modern reader is impressed with this general indictment of the Gentile world, when he reflects upon three remarkable cities visited by Paul: Corinth, Athens, and Rome. Those three cities were high representatives of the three things for which the modern world strives, and which seem to many the things needed to bring in the golden ideal age.

At Corinth was seen the commerce of the world in its great prosperity. But wealth did not solve the problems of life, and in all ages men have been wealthy, wicked, and unhappy. The world cannot be saved by wealth.

At Athens, where Paul had preached, the wisdom of the world was centered. But the world by wisdom did

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not know God, and even today it is clear that mere learning and schools are not a sure guarantee of social and national righteousness.

At Rome, the power of the world was centered, and from the Eternal City the nations were ruled by the reins of a marvelously efficient government. But even a strong government has not alone been sufficient to make men good. And we must realize for today the message that Paul taught that wealth and wisdom and governmental power are not able to make men righteous, but there is needed the power of God in human hearts.

In the second chapter of the Epistle, Paul shows that the Jewish race is likewise guilty of sin and has failed to attain righteousness. With burning words, the Apostle condemns the Jew who had been judging the Gentile, but who had been guilty of the same evil practices. Paul has four fundamental convictions. God's judgment is according to truth (verse 2); it is unescapable (verse 3); it is according to our actual deeds and not according to the merits of our ancestors or our supposed goodness (verse 6); it is according to our opportunities (verses 12-15). And to the Jewish reader, Paul maintains that real religion is inward, a matter of spirit and not of the letter (verse 29).

This argument concerning the universal need of salvation is continued in the third chapter. Paul here meets a supposed objector, who brings forward his sophistry. The objector has said, "Paul, if your teaching is correct, then the Jews are not the chosen people with any advantages; and if we sin it merely gives God a chance to show his goodness; and it is legitimate to do evil that good may come" (3. 1-8). The Apostle does not take much time to argue such objections, but strongly and briefly states his convictions: first, that God is true (verse 4); secondly, that God will judge the world (verse 5, 6); thirdly, that it is never right to do evil (verse 8).

And the Apostle closes his argument with quotations from the Old Testament Scripture to the effect that there

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is no one who has lived up to the ideal of righteousness, for all have come short of the glory of God. (3. 10-18.)

QUESTIONS

1. Analyze the opening sentence of Romans.
2. Study Paul's feeling toward the Roman church as seen in the first half of the first chapter.
3. State in your own words the thought of Rom. 1. 16, 17.
4. What is the main argument in the first chapter?
5. Do all men feel that God hates sin?
6. In what sense is it true that "God gives men up to uncleanness?"
7. What were the chief sins at Corinth?
8. What lessons for today may be seen from the failure of Corinth, Athens, and Rome?
9. What is the argument of the second chapter?
10. What were Paul's convictions concerning divine judgment?
11. Write in your own words fully the argument of Rom. 3. 1-8.

LESSON IV

The Method of Salvation

Romans 3. 21 to 5. 21

The earnest Apostle, who has been showing that the whole world has failed and all men are guilty before the Great Judge, now brings his message of good news. And that good news is that there is a way to get right with the Judge. There is a righteousness possible to all men. It is not the Jewish style of righteousness, for that had been external, and mechanical, and legalistic, and ungracious. But there is a way of righteousness. It is through faith in Jesus (3. 22). It comes through the graciousness of God (3. 24). It is made possible by the sacrifice of Christ (3. 25). For that death on the cross has made it possible for the divine Judge to be a just defender of His laws, and at the same time free the guilty man who repents and has faith in Christ (3. 26). And this act of the Judge, called justification, really means forgiveness. And therefore Christian righteousness will not be self-righteous pride (3. 27), but humble, penitent, inward allegiance to Christ who has made possible the pardon of our sins. Therefore it is our faith rather than our number of good deeds that saves us (3. 28).

This illustration of God's relation to us, based on the procedure of the court room, is a very forcible picture. The world today needs to remember that message, that God is a Judge, and all men must give account to Him, and no man can conceal anything from the all-seeing eye

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of God. And every man stands convicted before the judgment bar.

But it should be added, that if one desires to make a complete doctrine of the Atonement and realize the meaning of the death of Christ, it will be necessary to use more than the one illustration of the judge. For God is a Judge, but He is more than a Judge. He is a Shepherd, and a Friend, and above all our Father. And if one wishes all the truth, he will think of the death of Christ under more than one picture. There have been several theories of the Atonement to explain the meaning of the death of Christ. They are usually faulty because they have given only part of the truth and have been conceived in the terms of only one parable or illustration. But Paul's picture of God as a Judge, and men as guilty prisoners at the bar, and the Judge pardoning the offenders who repent and believe in Christ is a wonderful illustration, and we can sing for joy over the fact that condemned sinners have heard the message of pardon and life.

Will such forgiveness weaken law? No, says Paul, it will establish law (3. 31). If a penitent-forgiven sinner has real faith in Christ, he will have greater respect for law than ever before.

Consider Abraham, who is remembered for several noble acts. Yet even he found acceptance with God because of his faith, rather than because of his deeds (4. 3) (Gen. 15. 6). And Abraham found acceptance before the Jewish institution of circumcision was introduced or the Mosaic Law was established (4. 9-13). And we can say that Abraham is the father of all who believe (4. 11). For to us also, faith will be reckoned as righteousness if we believe in Christ who was delivered for our trespasses and was raised for our justification (4. 24, 25).

And this method of "faith-righteousness" as compared with "legalistic righteousness" gives to the believer peace with God (5. 1), and hope (5. 2), and the love of God is shed abroad in our hearts through the Holy Spirit (5. 5). God has shown His love for us while we were sinning

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against Him, for Christ died for us (5. 8). And now since we have been reconciled through the death of Christ, we can be saved by His life (5. 10).

And therefore we see that Christ is the head of a new race, bringing much better gifts to the world, than did Adam, the head of the old race. For Adam because of his sin brought death unto all the world, but Christ, the second Adam, by His righteousness, brought life (5. 12-21).

QUESTIONS

1. What was Paul's good news as seen in the last half of the third chapter?
2. What does justification mean?
3. What has the Cross of Christ to do with our salvation?
4. What was the defect of the Jewish method of attaining righteousness?
5. Why does Paul say that it is our faith rather than our works that save us?
6. Is the picture of God as a Judge a true picture? What is its value?
7. Will salvation by faith rather than by works weaken law?
8. What had been the good works of Abraham?
9. What secured his acceptance with God?
10. What proof have we of God's love for us and His willingness to save us?

LESSON V

The Life of Victory Over Sin

Romans 6. 1 to 8. 39

The question at once presents itself, whether men will treat sin lightly, if there is a forgiving God, and if God accepts us for our faith rather than for our works. And if where sin abounds, grace abounds much more (Rom. 5. 20), then the question forces itself upon us, whether we should sin more that there may be a greater display of divine grace. (6. 1.)

To Paul, this plan is unthinkable. A Christian has entirely left the life of sin. He will not temporize with evil. He must not allow it in his program. For he is, as it were, dead to sin (6. 3). The Christian has been crucified and has died with Christ, and has risen into a new life (6. 3, 4). We have entered into a mystical union with Christ (6. 5). Our old man, the person before his conversion, has been crucified (6. 6). These several striking phrases all mean this, that a Christian must renounce sin utterly. Sin must not reign (6. 12).

Again a question is presented, shall we sin because we are not under law but under grace? (6. 15.) No. And in answering this question, Paul uses another illustration. He compares the sinner to a slave, for he is the servant of sin. But the Christian has left that master and is now the servant of righteousness. (6. 16-23.)

Another illustration is employed to make trebly certain the fact that the Christian who has real faith in Christ does not continue to sin. Paul uses a vivid Oriental picture, a parable from the law of marriage. The sinner was

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wedded to his sin, but now the old husband has died, and he has entered into a new marriage even with righteousness. The old relation is a thing of the past. The Christian is living a new life of loyalty to righteousness (7. 1-6).

What relation then has Law to sin? (7. 7). It makes clear to us the sinfulness of sin. And the very fact of a commandment stirs up within us the evil that is dormant (7. 7-11). The Law is itself a good thing (7. 12). But a man has a dual nature, a higher and lower self. And this causes a struggle whenever the Law points out the right. "The good which I would, I do not; and the evil which I would not, that I practice" (7. 19). What an unsatisfactory experience! Wretched man that I am, who shall deliver me? (7. 24). The Law alone cannot save. It merely shows us the standard. But how shall we have power to reach that standard? How shall one live the victorious life? How shall the divided soul become unified, so that all of the self moves upward? There is an answer. There is a victory.

That victorious life is possible and one can live without condemnation if he is in fellowship with Christ. (8. 1.) The Spirit of Life enters into our hearts and frees us from sin (8. 2). The Law alone could not bring us that deliverance, for our weak human nature had not the power to resist sin (8. 3). But God came into our world, and His Son, Jesus, entered the life of flesh and experienced our temptations and lived without sin and by His death has passed judgment on sin. Therefore we are now able to do what the Law said was right because we live in the Spirit (8. 4).

The life of the flesh and the life of the Spirit are absolutely opposed. Those who live in the flesh are at enmity with God and their end is death. But those who live in the Spirit think upon the things that please God and so become like Him, and their end is life (8. 5-11).

Let us live then as heirs of life, as sons of God, adopted by the Father, joint-heirs with Christ, for His Spirit bears witness that we are children of God (8. 12-17).

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Then even if our lot be suffering here, it matters little, for our sufferings here cannot compare with the glory that shall be revealed. There is a great future which the eye of faith can see for the whole world (8. 18-25).

The Spirit helps our weak prayers, and all things work together for good to them that love God. For from eternity God has planned for the happiness of all His children, all who would heed His call, that He might justify them and glorify them. What then can separate us from the love of God? No earthly power. For in all these things we are more than conquerors through Him that loved us (8. 26-39).

It is to be noted that in the passage (8. 29) about God's foreknowledge and foreordination, there is no hint that God arbitrarily selects some and rejects others as was once taught by some; but the passage is a wonderful message of help for all Christians to realize that we are not alone in our struggles, and this salvation is not a temporary makeshift on the part of God, but the salvation that the Lord has for all who will accept Christ, is a salvation that He has been planning from eternity. This is a glorious experience to which we are called. And Paul breaks out into a wonderful song of praise in verses 31-39.

QUESTIONS

1. In what sense is it true that where sin abounds, the grace of God abounds more? (5. 20.)
2. What does it mean for one to die to sin? (6. 2.)
3. What experience is meant by being baptized into His death? (6. 3.)
4. What is the meaning of the statement that "our old man was crucified with him?" (6. 6.)
5. What is it to be united with Christ in His death and in His resurrection? (6. 5.)
6. Should we be glad to see a man lead a very wicked life in order that there may be a very wonderful conversion, or in other words, should we sin more that grace may abound the more? (6. 1.)

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7. Shall we sin because we are not under law but under grace? (6. 15.)

8. What is the purpose and effect of Law in religious experience?

9. Is the inward struggle, described in Rom. 7, the experience of one before conversion or after?

10. How does Paul contrast the "flesh" and the "spirit?"

11. What does the Spirit of God do to help us in our struggles?

12. Why can the Christian look forward with great hope even in the face of suffering?

13. What is Paul's purpose in referring to God's foreknowing and predestinating?

14. What is his song of praise at the conclusion of argument in Rom. 8?

LESSON VI

The Relation of Paul's Doctrine of Salvation by Faith to the Fact of the Unbelief of Israel

Romans 9. 1 to 11. 36

The section in the Epistle bearing on Israel's unbelief has been distorted more than any other Scripture, and some have given to us a picture of a God who is an almighty monster. But this section when read in its entirety is a prophet's view of the greatness and mercy of God.

The main argument is that God is the Sovereign in the world. But the sovereignty of the Lord is not described to prove that He ever arbitrarily chooses some for salvation and condemns others. The writer is now speaking of the Jewish nation who have held so fast to the notion that they are the chosen people and salvation is only for the Jews, and who have been so insistent on their way of righteousness and have not submitted to God's righteousness (10. 3).

But Paul is telling his readers that God is sovereign and has the right to offer mercy to the Gentiles also (9. 25), and to choose the method of Salvation. Therefore one sees that this Epistle like the book of Jonah is a rebuke to men's narrowness and bigotry, and a message about the love and mercy of God.

In this atmosphere, the argument unfolds itself in a logical way. Paul sorrows for Israel's unbelief, and in

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strong language states that he would give up his own eternal salvation if they could be saved (9. 1-3).

Of course Paul's statement is not to be pressed too literally. For no one could be lost because he is too anxious for the salvation of others. The sentence is only a human attempt to tell how anxious Paul was for the conversion of the Jews.

But the Israelites had assumed that because they were descended from Abraham, they were children of the promise and heirs of salvation. Paul shows that physical descent is not enough. They must inherit Abraham's faith. For not all of Abraham's descendants were among the chosen people. The Jews had always held that Isaac was accepted but Ishmael was not; and later Jacob was accepted but Esau was not (9. 6-13).

But you Jews have held that God was righteous, even though he passed by Ishmael and Esau. For you admit that God is sovereign. And you have always held that God rejected the mighty king, Pharaoh, and saved the race of Hebrew slaves. You have been willing to say that "He hath mercy on whomsoever He will," when the mercy favored you (9. 14-18).

But why now do you find fault with God because He is showing mercy to the Gentiles? Is He not sovereign? Recall that story told by the prophet Jeremiah (Jer. 18). The prophet went down to the potter's house and watched him make vessels of the clay; and some of the vessels were marred in the hands of the potter; and he tried again to make something out of that clay. Such clay had Israel been in the hands of the Divine Potter. And now writes Paul, the Lord is planning to try some new clay, even the Gentiles. Israel had been as poor stubborn clay which God had in vain tried to mold into vessels of honor. They insisted in seeking righteousness in their own way and were unwilling to seek it by the way of faith (9. 19-33). How Paul's illustration of the potter has been distorted! Some have said that we are as helpless clay and the Creator makes some good and others bad. But no. A potter

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does not try to make spoiled vessels. He tries to do the best he can with the clay at hand.

Again Paul states his desire and prayer that the Jewish race might be saved (10. 1). But they were unwilling to subject themselves to God's way of righteousness, when the Lord was wishing them to come to Him in simple faith (10. 2, 3). But there is only one way of salvation, and that is through faith in Christ. And whosoever shall call upon the name of the Lord shall be saved. But Israel is to blame for her failure, for "all day long God had been stretching forth His hands to a disobedient and gainsaying people" (10. 4-21).

But God has not cast off His people. There has always been a saving remnant since the days of Elijah and the other prophets. Their stumbling has turned out to the advantage of the Gentiles, who have now succeeded to the leadership in the work of the Kingdom of Heaven. But the Gentiles must not boast lest they fall worse than have the Jews. And Paul states his hope that the days will come when the Jewish nation will again come into their own, and God will have mercy on all. Then he breaks out into a song of praise as he looks at the mystery of history, and although it is strange that a nation which had been blessed with centuries of religious training should fail when the Messiah came, there is one sure reliable fact, and that is the mercy and wisdom of God. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out" (11. 1-36).

QUESTIONS

1. What is meant by the sovereignty of God?
2. Is Paul maintaining that God arbitrarily ever elects some for Heaven and condemns others to hell?
3. How does Paul show historically that physical descent from Abraham did not make men "children of promise?"

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4. What is the real point of the illustration of the potter in Rom. 9?
5. What was the fault of the Jew?
6. Were the Jews responsible for their failure?
7. What was Paul's hope for the future of the Jew?
8. What was his warning for the Gentile?
9. What is his final song of praise?

LESSON VII

The Ethics of Christianity and Paul's Concluding Messages

Romans 12. 1 to 15. 13

Paul has completed his statement of the Christian doctrine of Salvation. He has pictured before us the needy Gentile world, and the guilty Jewish race, and the Cross of Christ, and the Way of Faith, and the heart of Abraham, and the peace and love of Christian experience, and the insufficiency of Law, and the inward struggle in human hearts, and the victory that comes by the Spirit of God, and the failure of the Jewish people with their exclusiveness and lack of faith.

Now Paul presents to the reader a comprehensive statement of Christian ethics. Recalling the Jewish ceremonies with their numerous sacrifices of slain animals, the Apostle exhorts Christians to offer as their sacrifice not dead beasts, but their own living bodies in service to God (12. 1). Be not conformed to this world, but be transformed in spirit. Think not too highly of yourselves. You are all members of the body of Christ, and must be mutually helpful, each one with his special gift. Have love without pretence. Hate evil. Be industrious. Be enthusiastic. Rejoice in hope. Be patient in trials. Pray always. Be generous and hospitable. Bless your persecutors and do not return evil for evil. Keep peace, if possible, and even love your enemies (12. 1-21).

In the first century, it was a difficult matter for Christians to know what attitude to take toward the government. They were suspected of plotting revolution. A few years after this letter was written, they were per-

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secuted by the Roman authorities. Paul's advice to Christians in Rome was that they should be law-abiding citizens. This message has been a favorite one with some rulers who have desired to prove the doctrine of the divine right of kings. But Paul does not teach that men should always submit to wicked rulers. But his position is that the rulers since they "are not a terror to good work but to evil" should be obeyed. And it is a fact that the Roman governors had frequently saved Paul from mobs. Fittingly then did he speak for civil authority and against anarchy. It was well that the early church did not attach itself to any anarchistic political doctrine (13. 1-7).

Having given this advice about civic duties the Apostle gives that most inclusive law, which is far higher than any civil law, "Thou shalt love thy neighbor as thyself" (13. 8-10). And then he cautions all Christians to be doubly careful since "the day is at hand," and no man can be ready to meet Christ when he has been living in sin (13. 11-14).

This law of love will make us charitable toward others' opinions. Even in matters of conduct where we may differ as to what is right, the Law of Love will tell us to avoid doing what may cause another to stumble. The Kingdom of God does not consist in outward things as eating and drinking but in righteousness and peace (14. 1-23). And the law of love will cause the strong to help the weak, and we shall remember that even Christ pleased not himself (15. 1-13).

CONCLUSION

Romans 15. 14 to 16. 27

After the comprehensive statement of Christian doctrine and the idealistic ethics, the Apostle concludes with some personal remarks.

He expresses his confidence in goodness and loyalty of the Roman Christians (15. 14); and then glories in the chance that he has had to carry the Gospel to the Gentiles, even from Jerusalem to Illyricum; and he soon hopes to preach at Rome and even as far as Spain (15. 15-29).

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Personal messages are sent to twenty-seven individuals. Some of them are but names to us. But we may imagine what kind of a church it was at Rome in which these twenty-seven people worked. Mention is made of Prisca and Aquila, who had risked life for Paul; and Epaenetus who was one of the first converts in Western Asia Minor; two are mentioned who were fellow-prisoners; some perhaps were slaves; Rufus may be the Rufus referred to in Mark 15. 21, whose father had helped Jesus carry His cross. At least this list of names makes the reader feel that Paul had real folks in mind when he wrote this letter. This epistle was written to help these common folks. It is not visionary, but very practical.

The Apostle found it so hard to quit writing that he gave three benedictions (15. 13, 15. 33, 16. 20). And the names of eight companions of Paul are given, who send greetings, among whom is the secretary, Tertius, and Gaius, the host at whose house Paul stayed, and the congregation at Corinth met for worship; and another man of some importance, the treasurer of the city, Erastus (16. 21-23). And finally the Apostle closes with a great song of praise to God, a beautiful doxology (16. 25-27).

QUESTIONS

1. What is the most important command in the 12th chapter?
2. Does Rom. 13 teach that all tyrants have been ordained by God?
3. What should be the duty of a Christian to the lawful government of any land?
4. What is the Christian's greatest law?
5. When should we defer to the opinions of others, and when should we be unyielding?
6. Trace Paul's journeys from Jerusalem to Illyricum. See Acts.
7. Who carried the letter from Corinth to Rome?
8. What can you find out about the Christians at Rome from Romans 16?

LESSON VIII

Review of the Messages of Romans

A Condensed Statement of the Message of Romans

Let the class study this condensed outline, memorizing the capitalized memory word suggested for each chapter, and striving to give the substance of each chapter as below given.

Then have a service of quoting all the great passages in Romans which have especially impressed the members of the class.

1. Introduction.

Romans 1. 1-17. (1) Salutation; (2) Paul's prayer and plans regarding the Roman Christians; (3) the theme of the letter stated. Salvation by Faith in Christ.

2. The Need of Savation.

Romans 1. 18-32. The GENTILES have sinned and are without excuse.

Romans 2. The JEWS have likewise failed to attain righteousness, though they have had the law of Moses.

Romans 3. 1-20. No sophistry can excuse us, for ALL men have sinned and come short of the glory of God.

3. The Method of Salvation.

Romans 3. 21-31. There has been revealed a way to get right with God, for we can be justified or acquitted only by FAITH in the crucified Christ.

Romans 4. Faith in the heart rather than the outward works was what saved ABRAHAM.

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Romans 5. Faith brings peace, hope, joy, confidence. The first Adam brought death into the world, but the second ADAM, which is Christ, brings life.

4. The Victory Over Sin.

Romans 6. The fact that we are saved by faith in Christ rather than by our performance of rites and rules of law does not mean that one becomes lawless and sinful, for the Christian has died to his old life of sin, he has been crucified with Christ, he is risen with Christ in a new LIFE. To use another figure, the Christian is no longer a slave to sin, but now for the first time is a free man.

Romans 7. To use a third illustration: the Christian is no longer married to sin; he is now wedded to the new life in Christ. Sin has no part in the life of a Christian. But Law alone cannot save a man from sin. LAW merely makes one conscious of his sin. If a man has only Law, he experiences a terrible struggle between the higher and lower self and does not gain the victory.

Romans 8. But there is a SPIRIT that assists a man and wars against the lower nature, frees him, gives him life, witnesses to his sonship, helps him to pray, and eternally loves, and nothing can separate us from the love of God.

5. The Unbelief of Israel.

Romans 9. Paul sorrows for Israel's unbelief. But physical descent alone does not insure salvation. And God is the SOVEREIGN, and has the right to offer mercy to the Gentiles and to decide the method of salvation.

Romans 10. Israel's rejection was not arbitrary, but they rejected God, and are RESPONSIBLE.

Romans 11. But Israel's failure is not total nor final. God is MERCIFUL and his ways past finding out.

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6. The Ethics of Christianity.

Romans 12. The Christian can offer greater sacrifices than those provided for in the Mosaic Law, for he should give himself a living sacrifice for service. With a transformed mind, a sober spirit, not puffed up, a realization that we are many members of the body of Christ with different functions and gifts, we should have sincere love, hatred of evil, industry in work, joy, hope, patience, prayerfulness, generosity, hospitality, forgiveness, sympathy, unity, honesty, peaceableness, and strength to overcome evil with good.

Romans 13. The Christian will be a LAW-ABIDING citizen. The greatest law is the law of love.

Romans 14. Let us not judge one another, but take care not to cause another to stumble, even sacrificing our own desires and conveniences.

Romans 15. 1-13. Even Christ pleased not himself. Paul's prayer for their joy, peace, hope, faith through the power of the Holy Spirit.

7. Conclusion.

Romans 15. 14-33. Personal plans of Paul as an apostle to the Gentiles to carry the gospel to Spain after reaching Rome.

Romans 16. Personal greetings. Warnings. Second benediction (v. 20). Postscript of Tertius. Third benediction (v. 24). Doxology.

The Epistle of Paul to the Romans

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, **2** which he promised afore through his prophets in the holy scriptures, **3** concerning his Son, who was born of the seed of David according to the flesh, **4** who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord, **5** through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake; **6** among whom are ye also, called to be Jesus Christ's: **7** to all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world. **9** For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers **10** making requests, if by any means now at length I may be prospered by the will of God to come unto you. **11** For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; **12** that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. **13** And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. **14** I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. **15** So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. **17** For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; **19** because ^{that} which is known of God is manifest in them; for God manifested it unto them. **20** For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting

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power and divinity; that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves: 25 for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile passions: for their women changed the natural into that which is against nature: 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving themselves that recompense of their error which was due.

28 And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; 29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, 30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural affection, unmerciful: 32 who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them.

2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. 2 And we know that the judgment of God is according to truth against them that practise such things. 3 And reckonest thou this, O man, who judgest them that practice such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? 5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man accord-

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ing to his works: 7 to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: 8 but unto them that are facetious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, 9 tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek; 10 but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: 11 for there is no respect of persons with God. 12 For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; 13 for not the hearers of the law are just before God, but the doers of the law shall be justified; 14 (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; 15 in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); 16 in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, 18 and knowest his will, and approvest the things that are excellent, being instructed out of the law, 19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, 20 a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; 21 thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? 23 thou who gloriest in the law, through thy transgression of the law dishonorest thou God? 24 For the name of God is blasphemed among the Gentiles because of you, even as it is written. 25 For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. 26 If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? 27 and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? 28 For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the

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spirit not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision? **2** Much every way: first of all, that they were intrusted with the oracles of God. **3** For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? **4** God forbid: yea, let God be found true, but every man a liar; as it is written.

That thou mightest be justified in thy words,

And mightest prevail when thou comest into judgment.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.)

6 God forbid: for then how shall God judge the world?

7 But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? **8** and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

9 What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; **10** as it is written,

There is none righteous, no, not one;

11 There is none that understandeth,

There is none that seeketh after God;

12 They have all turned aside, they are together become unprofitable;

There is none that doeth good, no, not so much as one:

13 Their throat is an open sepulchre;

With their tongues they have used deceit:

The poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: **20** because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin.

21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; **22** even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no

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distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. 27 Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. 28 We reckon therefore that a man is justified by faith apart from the works of the law. 29 Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: 30 if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

31 Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

4 What then shall we say that Abraham, our forefather, hath found according to the flesh? 2 For if Abraham was justified by works, he hath whereof to glory; but not toward God. 3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. 4 Now to him that worketh, the reward is not reckoned as of grace, but as of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. 6 Even as David also pronounceth blessing upon the man, unto whom God reckoned righteousness apart from works, 7 saying,

Blessed are they whose iniquities are forgiven,
And whose sins are covered.

8 Blessed is the man to whom the Lord will not reckon sin. 9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. 10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; 12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. 13 For not through the law was the promise to Abraham or to his

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seed that he should be heir of the world, but through the righteousness of faith. 14 For if they that are of the law are heirs, faith is made void, and the promise is made of none effect: 15 for the law worketh wrath; but where there is no law, neither is there transgression. 16 For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all 17 (as it is written, A father of many nations have I made thee) before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were. 18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. 19 And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; 20 yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, 21 and being fully assured that what he had promised, he was able also to perform. 22 Wherefore also it was reckoned unto him for righteousness. 23 Now it was not written for his sake alone, that it was reckoned unto him; 24 but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, 25 who was delivered up for our trespasses, and was raised for our justification.

5 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; 2 through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. 3 And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; 4 and stedfastness, approvedness; and approvedness, hope: 5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. 6 For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. 8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then being now justified by his blood, shall we be saved from the wrath of God through him. 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved

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by his life; 11 and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:—13 for until the law sin was in the world; but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. 15 But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. 16 And not as through one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. 17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. 18 So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. 20 And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; 6 knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for he that hath died is justified from sin. 8 But if we died with Christ, we believe that we shall also live with him; 9 knowing that Christ being raised from the dead dieth no more;

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death no more hath dominion over him. 10 For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under law but under grace.

15 What then? shall we sin, because we are not under law, but under grace? God forbid. 16 Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; 18 and being made free from sin, ye became servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification. 20 For when ye were servants of sin, ye were free in regard of righteousness. 21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life. 23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men who know the law), that the law hath dominion over a man for so long time as he liveth? 2 For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. 3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God. 5 For when we were in the flesh, the sinful

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passions, which were through the law, wrought in our members to bring forth fruit unto death. 6 But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of coveting: for apart from the law sin is dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which was unto life, this I found to be unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. 12 So that the law is holy, and the commandment holy, and righteous, and good. 13 Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that do it, but sin which dwelleth in me. 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. 19 For the good which I would I do not; but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. 21 I find then the law, that, to me who would do good, evil is present. 22 For I delight in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. 24 Wretched man that I am! who shall deliver me out of the body of this death! 25 I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin.

8 There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in

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the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit himself beareth witness with our spirit, that we are children of God: 17 and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. 19 For the earnest expectation of the creation waiteth for the revealing of the sons of God. 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope 21 that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. 24 For in hope were we saved: but hope that is seen is not hope: for who hopeth for that

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which he seeth? 25 But if we hope for that which we see not, then do we with patience wait for it.

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; 27 and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that to them that love God all things work together for good, even to them that are called according to his purpose. 29 For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If God is for us, who is against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 33 Who shall lay anything to the charge of God's elect? It is God that justifieth; 34 who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 36 Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, 2 that I have great sorrow and unceasing pain in my heart. 3 For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: 4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

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6 But it is not as though the word of God hath come to nought. For they are not all Israel, that are of Israel: 7 neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. 8 That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. 9 For this is a word of promise, According to this season will I come, and Sarah shall have a son. 10 And not only so; but Rebecca also having conceived by one, even by our father Isaac—11 for the children being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, 12 it was said unto her, The elder shall serve the younger. 13 Even as it is written, Jacob I loved, but Esau I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I have mercy, and I will compassion on whom I have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. 17 For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. 18 So then he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it. Why didst thou make me thus? 21 Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor and another unto dishonor? 22 What if God, willing to show his wrath, and to make his power known, endured with much long-suffering vessels of wrath fitted unto destruction: 23 and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, 24 even us, whom he also called, not from the Jews only, but also from the Gentiles? 25 As he saith also in Hosea,

I will call that my people, which was not my people;
And her beloved, that was not beloved.

26 And it shall be, that in the place where it was said unto them, Ye are not my people,

There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: 28 for the Lord will

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execute his word upon the earth, finishing it and cutting it short. 29 And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,

We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: 31 but Israel, following after a law of righteousness, did not arrive at that law. 32 Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the stone of stumbling; 33 even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:

And he that believeth on him shall not be put to shame.

10 Brethren, my heart's desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth. 5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. 6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) 7 or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) 8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 9 because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be put to shame. 12 For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? 15 and how shall they preach, except they be sent? even as it is written. How beautiful are the feet of them that bring glad tidings of good things!

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16 But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report? 17 So belief cometh of hearing, and hearing by the word of Christ. 18 But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,

And their words unto the ends of the world.

19 But I say, Did Israel not know?

First Moses saith,

I will provoke you to jealousy with that which is no nation,

With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith,

I was found of them that sought me not;

I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

11 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: 3 Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 But if it is by grace, it is no more of works: otherwise grace is no more grace. 7 What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: 8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. 9 And David saith,

Let their table be made a snare, and a trap,

And a stumbling block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see

And bow thou down their back always.

11 I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy. 12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; 14 if by any means I may provoke to jealousy them that are my flesh,

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and may save some of them. 15 For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 And if the first-fruit is holy, so is the lump: and if the root is holy, so are the branches. 17 But is some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; 18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. 19 Thou wilt say, then Branches were broken off, that I might be grafted in. 20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but hear: 21 for if God spared not the natural branches, neither will he spare thee. 22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are natural branches, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; 26 and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob:

27 And this is my covenant unto them,

When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. 29 For the gifts and the calling of God are not repented of. 30 For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, 31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. 32 For God hath shut up all unto disobedience, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 or who hath first given to him, and it shall be recompensed

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unto him again? 36 For of him, and through him, and unto him, are all things. To him be glory for ever. Amen.

12 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. 2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. 4 For even as we have many members in one body, and all the members have not the same office: 5 so we, who are many, are one body in Christ, and severally members one of another. 6 And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; 7 or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; 8 or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10 In love of the brethren be tenderly affectioned to one another; in honor preferring one another; 11 in diligence not slothful; fervent in spirit, serving the Lord; 12 rejoicing in hope, patient in tribulation; continuing steadfastly in prayer; 13 communicating to the necessities of the saints; given to hospitality. 14 Bless them that persecute you; bless, and curse not. 15 Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. 17 Render to no man evil for evil. Take thought for things honorable in the sight of all men. 18 If it be possible, as much as in you lieth, be at peace with all men. 19 Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. 20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. 21 Be not overcome of evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. 2 Therefore he that resist-

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eth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. 3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: 4 for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. 5 Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. 6 For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. 7 Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.

8 Owe no man anything, save to love one another: for he that loveth his neighbor hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.

11 And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. 13 Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

14 But him that is weak in faith receive ye, yet not for decision of scruples. 2 One man hath faith to eat all things: but he that is weak eateth herbs. 3 Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. 5 One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. 6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth

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God thanks. 7 For none of us liveth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ died and lived again, that he might be Lord of both the dead and the living. 10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. 11 For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. 14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. 16 Let not then your good be evil spoken of: 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. 18 For he that herein serveth Christ is well-pleasing to God, and approved of men. 19 So then let us follow after things which make for peace, and things whereby we may edify one another. 20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense. 21 It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. 22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. 23 But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.

15 Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let each one of us please his neighbor for that which is good, unto edifying. 3 For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. 4 For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. 5 Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: 6 that with one accord ye may with

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one mouth glorify the God and Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, even as Christ also received you, to the glory of God. 8 For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, 9 and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I give praise unto thee among the Gentiles,

And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;

And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles;

On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit.

14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. 15 But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, 16 that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit. 17 I have therefore my glorying in Christ Jesus in things pertaining to God. 18 For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, 19 in the power of signs and wonders, in the power of the Holy Spirit; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; 20 yea, making it my aim so to preach the gospel, not where Christ was already named, that I might not build upon another man's foundation; 21 but, as it is written,

They shall see, to whom no tidings of him came,

And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from coming to you: 23 but now, having no more any place in these regions, and having these many years a longing to come unto you, 24 whensoever I go unto Spain

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(for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company)—25 but now, I say, I go unto Jerusalem, ministering unto the saints. 26 For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. 27 Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things. 28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. 29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 that I may be delivered from them that are disobedient in Judæa, and that my ministration which I have for Jerusalem may be acceptable to the saints; 32 that I may come unto you in joy through the will of God, and together with you find rest. 33 Now the God of peace be with you all. Amen.

16 I commend unto you Phœbe our sister, who is servant of the church that is at Cenchreæ: 2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: and salute the church that is in their house. Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ. 6 Salute Mary, who bestowed much labor on you. 7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. 8 Salute Ampliatus my beloved in the Lord. 9 Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. 10 Salute Apelles the approved in Christ. Salute them that are of the household of Aristobulus. 11 Salute Herodion my kinsman. Salute them of the household of Narcissus, that are in the Lord. 12 Salute Tryphæna and Tryphosa, who labor in the Lord. Salute Persis the beloved, who labored much in the Lord. 13 Salute Rufus

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the chosen in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. 16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. 18 For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. 19 For your obedience is come abroad unto all men. I rejoyce therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. 20 And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. 22 I Tertius, who write the epistle, salute you in the Lord. 23 Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

25 Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, 26 but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith: 27 to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen.



The Most Eloquent Epistle
in the Bible—Hebrews

General Outline

- I. The Theme, "The Superiority of Christ.
- II. Christ Superior to the Angels.
- III. Christ a Leader Superior to Moses.
- IV. Christ a High Priest Superior to Aaron and like Melchisedec.
- V. Christ the High Priest of a More Perfect Tabernacle, a Better Covenant, and Greater Ordinances of Ministration.
- VI. Exhortations to Remain Faithful to the Gospel in view of the Greater Mediator and Greater Covenant.

Important Principles

1. It is more important to study the BIBLE than BOOKS ABOUT THE BIBLE. Therefore this booklet is intended to be only a brief outline of suggestions, and the Bible is to be considered as the TEXT-BOOK.

2. One's knowledge does not consist in how much he has read, but how much he remembers and applies. The measure of knowledge is not the number of notebooks one has filled and filed away in a book case, but what he remembers. Therefore in this study, it is recommended that one memorize many passages of Scripture, and memorize the entire outline here given.

3. The Bible Class is not an end itself. The personal study of the Bible is more important than the class. But a class can inspire personal study, and enlarge one's conception of truth. Therefore this outline study indicates daily readings for individual work, and suggests very personal applications.

4. The most successful class in the average League will be the one that undertakes a short course. Many will with enthusiasm run a hundred yard dash, while few will attempt and still fewer complete a two-mile run. Therefore this study of the Book of Hebrews is planned for six weeks' course. When that is finished, the class can start afresh in something else.

5. Each week's study consists of DAILY READINGS, OUTLINE OF THE ARGUMENT, QUESTIONS FOR STUDY, and PRACTICAL LESSONS FOR CHRISTIAN EXPERIENCE. It is better to read a few verses each day than to attempt to digest a large amount at a

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sitting. Therefore the work is divided into DAILY READINGS.

6. To know a book of the Bible, it is not sufficient to be able to quote a few unrelated verses, but one should grasp the view-point of any of the 66 books in the Bible and be able to give clearly the line of thought. Therefore each study has an OUTLINE OF THE ARGUMENT, and one may see what thoughts are the main ones and what are incidental.

7. It is a better drill to face a question, feel one's ignorance, and hunt the answer, than to be given several pages of facts which one does not appreciate and will not read and cannot remember. Therefore each week has several QUESTIONS FOR STUDY. The answer can be found by the diligent student in God's Word.

8. Bible study is worthless unless one gets to his own personal religious life. Therefore for each week there are suggestions and questions to provoke careful examination of one's own life and heart, PRACTICAL LESSONS.

FIRST WEEK

The Theme: Hebrews 1. 1-4

DAILY READINGS

Hebrews 1. 1-4, memorize this.

1. 1-4, analyze this.

Exodus 34. 4-8.

Isaiah 1. 11-18.

Isaiah 61. 1-11.

Jeremiah 23. 5-29.

Micah 6. 6-8.

OUTLINE OF THE ARGUMENT

Detailed analysis of Hebrews 1. 1-4. The truths expressed and implied.

1. God speaks to men.
2. He spoke through the prophets.
3. He revealed himself at various times, "Polymeros," that is, fragmentarily, and that meant he revealed himself as fast as the race could understand. Therefore the early revelation in the childhood of the race should not be considered sufficient for us who have the more complete revelation of later centuries.
4. God revealed himself through various means and methods.
5. He has now spoken through his Son.
6. This Son is the heir of all things.
7. Is the creator of the worlds.
8. The effulgence of divine glory.
9. The exact stamp of the divine substance or essence.
10. Sustains all things.

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11. Our Redeemer and Purifier.
12. Sits at the right hand of the Divine Power and Majesty.
13. Is far superior to the angels.

QUESTIONS FOR STUDY

1. If these four verses express the theme of the book of Hebrews, state in your own words the subject. For example, THE SUPREMACY OF CHRIST, or THE SUPERIOR REVELATION OF THE DIVINE CHRIST. After completing the book, restate the subject.

2. What does the epistle itself tell us of the people to whom this letter was written?

They were familiar with the Old Testament. Hebrews 1. 5-14.

Were converted by the preaching of the apostles, confirmed by signs. 2. 3, 4.

Familiar with and proud of their national history, with the names of Moses, Aaron, the priesthood, the old covenant. 3. 1, 2; 5. 1-4; 9. 1-15; 11. 1-40.

They had suffered persecution, but not unto death. 10. 32-34; 12. 4.

Their chief danger was apostasy, for the delayed coming of Christ and the continued persecutions would make them look with longing eyes back at the glorious days of Israel's splendor, and the grandeur of the old service at the Tabernacle. 13. 7, 17, 25; 6. 4-8.

That they were Hebrews is certain from the spirit of the letter and the entire contents. Where these Hebrews lived is a matter of uncertainty. Some have thought the letter addressed to converted Jews everywhere. The general tradition has held that it was written to the Jews in Palestine, especially Jerusalem. Others have contended for Corinth, Alexandria, Rome, Syria, Ephesus.

3. Who wrote this epistle?

This question is very difficult to answer. The superscription that it was by Paul is not part of the original letter. All the other epistles of Paul begin with his own

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name and the people to whom he writes and some word or greeting. See Romans, Corinthians, etc. The language is more of the orator's style than Paul's other letters. But it was written by some very able and influential and inspired writer of the early church. Claims have been made for Paul, Luke, Mark, Barnabas, Titus, Timothy, Aquila, Apollos, and others. The western church did not consider Paul as the author until the fourth century. But it makes little difference who wrote the epistle so long as we have such a wonderful message as is here contained. The author's face is hidden, but the face of Christ stands out clear and lifted high above every other.

PRACTICAL LESSONS

1. Have I tried to hear God's voice? What causes spiritual deafness?

2. Would I obey his voice if he should speak clearly to my conscience? If any man is skeptical, let him answer this question.

3. God's revelation is increasing as fast as men can hear him. Therefore is it not true that as his will is more clearly known to us to-day than ever before, that there is a greater responsibility resting on us? Ought we not be better than our fathers to be as good? Should Jacob and David be taken as our patterns?

4. Social duties and social justice in recent years are becoming more clearly seen. In business life, practices little heeded a century ago, are now generally condemned. Ask some older people for illustrations. Can we think of this as a growing revelation of God's will?

5. Is there any connection between this passage in Hebrews concerning Christ as the revelation of God, and the use of the term WORD to denote Jesus in John 1? What is a word, and why is Christ called the WORD?

6. If a man fails to appreciate a great piece of music, is it a reflection on the composer or on his own lack? If a man fails to hear God's Voice, should he rail at God, or bewail his own defective hearing?

SECOND WEEK

Christ Superior to the Angels

Hebrews 1. 5 to 2. 18

DAILY READINGS

Hebrews 1. 5-14.

2. 1-4.

2. 5-13.

2. 14-18.

Psalms 2.

Psalms 8.

Reread Hebrews 1. 5 to 2. 18.

OUTLINE OF THE ARGUMENT

- I. Argument from the Scriptures. 1. 5-14.
 1. Christ has a more excellent name. v. 4, 5.
 2. Called THE SON. v. 5.
 3. Angels worship him. v. 6.
 4. Angels are wonderful servants, but the Son is on an eternal throne of righteousness. v. 7, 8.
 5. The Son eternal and unchangeable. v. 8-12.
 6. Will be completely victorious. v. 13.
- II. Exhortation to obey Christ's word. 2. 1-4.
 1. Give more heed to the word of Christ than even to that of angels. v. 1.
 2. The loss will be more terrible if we neglect his word. v. 3.
 3. His word was confirmed to us by first-hand witnesses. v. 3.
 4. Attested by signs and wonders and gifts of the Holy Ghost. v. 4.

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III. Answer to a possible objection that the temporary humiliation of Christ disparaged his pre-eminence.

2. 5-18.

1. Christ was made for a little time apparently lower than the angels. v. 6.
2. He suffered and died. v. 9, 10.
3. Yet by this voluntary suffering he was really crowned with glory and honor. v. 9.
4. He tasted death for every man in kingly sacrifice. v. 9.
5. His temporary subjection to suffering and death made him perfect (not in character, for he was that), but as a captain, a brother, and representative High Priest. v. 10. (The first allusion to the priesthood of Christ. This will be discussed very fully later.)
6. Through death he nullified the power of the devil. v. 14.
7. Through his death he delivered all who are in bondage to the fear of death. v. 15.
8. Through his death he made propitiation for the sins of the people. v. 17.
9. Through his suffering he is a greater helper for the tried and tempted. v. 18.

QUESTIONS FOR STUDY

1. Memorize Hebrews 2. 1-3 and 2. 9 and 2. 18.
2. Had the writer of this Epistle seen Jesus? See 2. 3.
3. In 2. 9 what does it mean that "he should taste death for every man"?
4. Give all the passages in the first two chapters that emphasize the death of Christ as related to our redemption.
5. What great characteristic of Christ as our High Priest is given in chapter 2?
6. Does this section teach that Christ existed before the incarnation?

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7. The writer of the epistle is addressing Hebrews who believe most intensely in angels. Their tradition had vastly more to say about angels than is found in the Scriptures. The point is here that Christ has more power than any superhuman being. We do not have very much to say to-day about angels. But we should trust that Jesus is superior to all the powers that overpower us. If we do not believe in an angel of death, we can trust that Jesus is more powerful than death itself. Do not spend the time now in argument about angels, but fix your eyes upon Jesus.

PRACTICAL LESSONS

1. Does it afford me comfort and courage to remember that the throne of the Son of God can not be shaken but abides forever? Van Dyke describes a dream when one thought that God was dead and there was mourning in heaven. The awful funeral of the Infinite was to be held. An angel went across the sky crying, "God is dead." Picture the meaning of that dream to appreciate the foundation for the Christian's hope and for his attempt to fight unequal battles.

2. If the chief characteristic of angels is that they are ministering spirits, how can we become better and greater? What was Jesus' remark about the one who would be greatest?

3. The picture in 2. 1, "lest we should slip by them," is the picture of a boat being carried by the current past the landing place. Do the currents of the world's social life, athletics, business, carry us past the great landing place where we can be with Jesus?

4. Jesus was made perfect through suffering. 2. 10. Have you known of any one who improved through suffering? Why do men prune trees? Can grain spring up unless it first dies? Some one said, "Sometimes DIS-APPOINTMENTS are HIS-APPOINTMENTS."

5. How shall we escape if we neglect so great salvation?

THIRD WEEK

Christ a Leader Superior to Moses

Hebrews 3. 1-6 to 4. 1-3

DAILY READINGS

Hebrews 3. 1-6.

3. 7-15.

3. 16-19.

4. 1-10.

4. 11-16.

Numbers 13. 26 to 14. 10.

Reread Hebrews 3. 1 to 4. 16.

OUTLINE OF THE ARGUMENT

- I. Christ worthy of more glory than Moses. 3. 1-6.
 1. As the builder is greater than the house. v. 3.
 2. As the son and heir is greater than a servant. v. 5, 6.
 3. Christ is a son over his own house, namely believers who stand. v. 6.
- II. Exhortation to believers to stand. 3. 7-15.
 1. Warning against hardening their hearts. v. 7, 8.
 2. Example of the Hebrews in the wilderness. v. 9, 10.
 3. Take care lest there be an evil HEART of unbelief in falling away from God. v. 12, 13.
 4. Those who stand are to become partakers with Christ. v. 14.
- III. The rest which the Hebrews under Moses failed to obtain is possible for us who follow Christ. 3. 16 to 4. 14.

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1. The Hebrews of Moses' day did not enter into the rest possible for them on account of their unbelief. 3. 16-19.
2. We also have the good news of promised rest preached unto us. 4. 1, 2.
3. We who believe do enter into that rest. v. 3.
4. There has always been a rest for God's people since the seventh day of creation when it is said, "God rested from his work." v. 4.
5. Evidently God intended that men should enter into his rest. v. 5, 6.
6. Since the men of Moses' day, to whom the promise was given, did not enter into the rest, (v. 6).
7. And as the entrance into Canaan under Joshua was not the full rest intended for the children of God, (v. 8). (The word is to be translated Joshua, not Jesus.)
8. There remains a rest for us. v. 9.
9. Let us strive to enter and not fall through unbelief. v. 11.
10. And we cannot deceive God if we have not the genuine faith, for his word is sharp and quick to discern the real intents of the heart. v. 12, 13.

QUESTIONS FOR STUDY

1. Memorize Hebrews 3. 12 and 4. 12.
2. In what did the greatness of Moses consist?
3. Why did the Hebrews under Moses wander in the wilderness forty years? Why were they not capable of capturing Canaan?
4. Canaan is sometimes used as a symbol of the Christian life, crossing the Jordan as a symbol of conversion, the wilderness experiences as a symbol of conviction and lack of peace. Mention details to show how true these symbols are to life.
5. Is rest, stagnation? Did the Hebrews rest or stagnate when Joshua ceased from his wars? Is it more rest-

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ful to camp by a stagnant pond or a pure flowing mountain stream?

6. Commit to memory the outline of the argument above given.

PRACTICAL LESSONS

1. Read Hebrews 3. 12. Usually when a man begins to lose faith in Christianity, there is an evil HEART beneath it. This is not always true, for there are some sincere skeptics. But the average man who loses faith is not following his head but his heart. Ask yourself very honestly if that has been your experience. And on the other hand, men are seldom led to Christ at the end of a syllogism. They go "heart foremost."

2. The Jews of Jesus' time praised Moses much more than did the Hebrews of Moses' day. It is often true as Lowell said:

"The hooting mob of yesterday in silent awe returns
To glean up the scattered ashes into History's golden
urn."

Read all of Lowell's poem, "The Present Crisis."

3. Jesus is superior to Moses both in character and in leadership. There is a rest to which only Christ can lead us.

4. The word of God is sharper than a two-edged sword. It is strange that, when one has committed a sin, if he turns to the Bible anywhere and read a page carefully, some statement there seems to stab him and convict him deep in his heart.

FOURTH WEEK

Christ a High Priest Superior to Aaron and Like Melchisedec

Hebrews 4. 14 to 7. 28

DAILY READINGS

Hebrews 4. 14-16.

5. 1-10.

5. 11 to 6. 8.

6. 9-20.

7. 1-17.

7. 18-28.

Reread 4. 14 to 7. 28.

OUTLINE OF THE ARGUMENT

- I. Introductory Exhortation. 4. 14-16.
 1. Let us hold fast our confession, for we have a GREAT High Priest, who has passed through the heavens. v. 14.
 2. Let us come to him confidently, for we have a SYMPATHETIC High Priest, who has met our temptations, yet without sin. v. 15, 16.
- II. Christ is superior to Aaron and the high priests among men. 5. 1-10.
 1. The high priest must be able to bear gently with the ignorant and erring. How much more can Christ understand and sympathize. v. 1, 2.
 2. The high priest must offer sacrifices for his own sins as well as for the people.

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3. The priest must be called of God. In how much greater way was Christ called of God, according to the Scriptures. v. 4, 5.
4. Christ's prayers for the people were effective. v. 7.
5. Christ a perfect high priest, became the author of eternal salvation, a priest like Melchisedec. v. 8, 9.

III. Parenthetical Exhortation to advance in Christian thought and life. 5. 11 to 6. 20.

1. The priesthood of Christ is a deep subject and you are dull of hearing. v. 11.
2. You still need to be taught the rudiments, the A B C of Christian thought, though you ought to be teachers yourselves. v. 12.
3. You still need a milk diet when you ought to be on a meat diet, skillful in the word of righteousness, and able to discern good and evil. v. 13, 14.
4. But let us pass by the rudiments of Christian thinking now. 6. 1, 2, 3.
5. If we do not advance in Christian thought and life, we shall retrograde and lose our spiritual power and life.
6. You know how hard it is to regain lost ground spiritually.
7. It is impossible for one who has shared the gifts of the Holy Spirit, and then fallen down by the wayside, to recover the love for spiritual things and that sensitiveness to divine truth AS LONG AS HE KEEPS CRUCIFYING THE SON OF GOD AFRESH, who alone makes possible our knowledge of God and salvation. v. 4, 5, 6.
8. Such apostasy is like a land that bore fruit under the gentle influence of rain and sun, but later bore only thorns. v. 7, 8.
9. But we have great hopes of you, that you continue to the end. v. 9, 10, 11.
10. But be not sluggish, but imitators of the valiant

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ones who received the promise (as Caleb and Joshua). v. 12.

11. God's promise is doubly sure, since it was given in solemn oath. v. 13-18.
12. This promise gives us a hope that anchors the soul to the unseen God. v. 19.
13. Christ is our high priest forever after the order of Melchisedec. v. 20. (Thus we return to the thought mentioned in Hebrew 5. 7.)

IV. Christ a High Priest like Melchisedec, who represents a priesthood higher than Aaron's. 7. 1-28.

1. Melchisedec was both priest and king. v. 1.
2. King of Righteousness and King of Peace is the meaning of his name. v. 2.
3. Being mentioned in the Bible without a genealogy, without priestly ancestry, standing without human connections, without a report of his birth or his death. Jewish writers mystically interpreted Melchisedec as a type of the Christ who was to be really from everlasting to everlasting King of Peace and of Righteousness, and Priest Eternal. v. 3.
4. Melchisedec is to be considered superior to the Aaronic priesthood of the descendants of Abraham, because the great father Abraham paid him tithes, and bowed before him for his blessing. v. 4-7.
5. He is mystically the type of a priest who has no death. v. 8.
6. The unborn Levi (father of the priestly tribe) paid him tithes in the person of Abraham. v. 9, 10.
7. The permanence of his priesthood continued by Christ, implies the abrogation of the whole Levitic law. v. 11-19.
8. The priesthood of Christ was founded upon a solemn oath. v. 20-22.
9. Untransmissible, never vacated by death. v. 23, 24.
10. Able to save to the uttermost. v. 25.

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11. Holy, guileless, undefiled, separate from sinners, made higher than the heavens, not needing daily to offer sacrifices for his own sins and that of the people. v. 26, 27.
12. One sacrifice was sufficient, when he offered himself, and now he abideth a perfect High Priest forevermore. v. 27, 28.

QUESTIONS FOR STUDY

1. Memorize 4. 14-16, and 7. 25.
2. What is the work of a priest?
3. Explain how Mechisedeck may be considered a type of Christ.
4. Does Hebrew 6. 4-6 teach that there is no hope for the backslider? Only as long as he rejects Christ. The word "crucify" in verse 6 is a present participle. Note the wording in the outline above.

PRACTICAL LESSONS

1. Protestantism has taught the priesthood of every believer. We can come directly to Christ, who is our High Priest. Read 4. 14-16. We are not instructed to pray to the Virgin Mary or the saints or an earthly priest, and have them speak to Christ for us, but we are to come boldly to the throne of grace.
2. He is able to save to the uttermost. What has Christ saved you from?

FIFTH WEEK

Christ the High Priest of a More Perfect Tabernacle, a Better Covenant, and Greater Ordinances of Ministration

Hebrews 8. 1 to 10. 18

DAILY READINGS

Hebrews 8. 1-5.

8. 6-13.

9. 1-14.

9. 15-28.

10. 1-10.

10. 11-18.

Reread 8. 1 to 10. 18.

OUTLINE OF THE ARGUMENT

- I. The More Perfect Tabernacle. 8. 1-5.
 1. The Lord, not man, pitched this tabernacle. v. 2.
 2. The earthly tabernacle was but a copy of the heavenly tabernacle. v. 5.
- II. The Better Covenant. 8. 6-13.
 1. The first covenant was not faultless, as evidenced by the Scripture promise of a better covenant. v. 7.
 2. The new covenant is established upon better promises. v. 6.
 3. The new covenant is written on the heart. v. 10.
 4. The new covenant is offered to all. v. 11.
 5. The new covenant is one of forgiveness. v. 12.

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III. More effective Ordinances of Ministration. 9. 1 to 10. 18.

1. The old tabernacle had a candlestick, table of "the showing of the bread," in the first sanctuary; and in the Holy of Holies, the golden censer, the ark of the covenant, Aaron's rod, the pot of manna, the tables of the law, the cherubims of glory. v. 1-5.
2. Into the Holy of Holies, the High Priest alone went and only once a year, typifying that the way into God's presence was not yet open. v. 7, 8.
3. Those gifts and sacrifices could not purge the conscience. v. 9, 10.
4. The new sacrifice of Christ's own blood was effective in purging sins, as the blood of animals could not do. v. 11-14.
5. A death is necessary to make operative a will. v. 15-17.
6. There was a necessity of blood to cleanse in the old liturgy. v. 18-22.
7. These purifying sacrifices were only a faint copy of the better sacrifice. v. 23.
8. Our High Priest entered not into a temple made with hands, but into heaven itself. v. 24.
9. Nor need he enter often with the atoning blood as the Jewish priests, but once for all. v. 25.
10. He is both priest and sacrifice, more than fulfilling the ancient type. v. 26.

QUESTIONS FOR STUDY

1. Memorize Hebrews 8. 10, and 9. 14.
2. Draw a diagram showing what was in the old tabernacle. Consult the diagram in the back of your Bible.
3. Explain the various offerings in Leviticus—the burnt offering, Levit. 1; the meat offering, Levit. 2; the peace offering, Levit. 3; the sin offering of ignorance, Levit. 4; the trespass offering, Levit. 5.
4. Christ is both priest and the sacrifice. No one simile is sufficient to represent Jesus. Mention other pictures

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that we use to try to describe what Christ is. Thus Lamb, Elder Brother, Shepherd, Friend, Door, Vine, etc.

5. The death of Jesus as a sacrifice was not to appease the wrath of an angry God in the way the heathens offered sacrifices, for it was the sorrowing God himself who was trying to reconcile men. His infinite heart was compelled to suffer.

PRACTICAL LESSONS

1. What is the covenant God has made with me? Will he break it?

2. Without shedding of blood there is no remission. Blood means life. It is a concrete, stirring word. The teaching is that sin is so terrible that it costs life. Often it costs the life of the sinner. That is true in the coarse sins of the flesh. Often it costs the life of another one who is innocent. That is the tragedy in this world. Good men suffer with the bad. Good men suffer for their wicked sons. God suffers. He suffers for our sin. He suffers with us. He suffers more than we do. Sin costs life, costs blood. The death of Christ was the cost of sin.

3. Can you mention one sin that in the end does not cost? Even if the sinner thinks it is secret.

SIXTH WEEK

Exhortations to Remain Faithful to the Gospel in View of the Greater Mediator and Greater Covenant

Hebrews 10. 18 to 13. 25

DAILY READINGS

Hebrews 10. 18-39.

11. 1-22.

11. 23-40.

12. 1-17.

12. 18-29.

13. 1-15.

13. 16-25.

OUTLINE OF THE ARGUMENT

- I. Let us enter boldly into this new and living way which Christ has consecrated. 10. 18-25.
- II. Warning against turning back and trodding under foot the Son of God. 10. 26-39.
- III. The followers of Christ are heirs of all the glorious history of the heroes of faith in Israel. 11. 1-40. The Jew loses nothing of the glorious past in becoming a Christian.
- IV. Exhortation to moral steadfastness and holiness in spite of persecution. 12. 1-17.
- V. Mount Sinai and Mount Calvary. Warning to hear the voice from Calvary. 12. 18-29.

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- VI. Christian duties, brotherly love, hospitality, faithfulness in marriage, contentment, obedience. 13. 1-9.
- VII. The old and new altars and sacrifices. 13. 10-15.
- VIII. Concluding exhortations and benediction. 13. 16-25.

QUESTIONS FOR STUDY

1. Memorize Hebrews 11. 6 and 11. 24, 25.
2. Notice the great oratorical climax in 11. 32-40. Memorize it.
3. The writer uses a great race at the Greek games as a symbol of the Christian life. Show in detail how true is this picture—the preparation, the earnestness, the hindrances, the conditions of the race, the onlookers, the goal, the judge, the victory, the prize.
4. Trace the contrast between Mount Sinai and Mount Calvary. Sinai, Judaism, Law, Severity, Motive of Fear, God the Judge—Calvary, Christianity, Grace, Mercy, Motive of Love, God the Father.

PRACTICAL LESSONS

1. Only men of faith accomplish any positive good. A doubter is negative. It is easy to sit back and criticize. In business life we call such a man a “knocker.” Does such a one accomplish anything? The world does not care for what you do not believe, but what you do believe.
2. If a man is troubled with doubt, he should not spend so much time thinking upon what he does not believe, but should begin to think positively upon what he does believe. Do not begin by tearing down the pinacles of the structure of faith, but begin by laying foundations for your own temple of faith.
3. “Clouds of witnesses.” Why “clouds”? Because there are so many faces peering out of the centuries that we can only here and there distinguish one we know. There are countless heroes of faith, thousands of men

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like Moses, who have given up worldly position for God, "heroes to fortune and to fame unknown."

4. "That those things which cannot be shaken may remain." The Christian need not fear that science will overturn true religion. Some of the incidental things in our faith which we may have thought essential may be overthrown. But the essential foundations cannot be shaken and will remain.

5. What a wonderful book of ethics is this epistle! Enumerate the Christian virtues that have been herein portrayed.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower—fields of the soul.
And, weary seekers of the best,
We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read.

—Whittier.

Thy Word have I hid in my heart that I might not sin against Thee.

Thy Word is a lamp unto my feet, and a light unto my path.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.

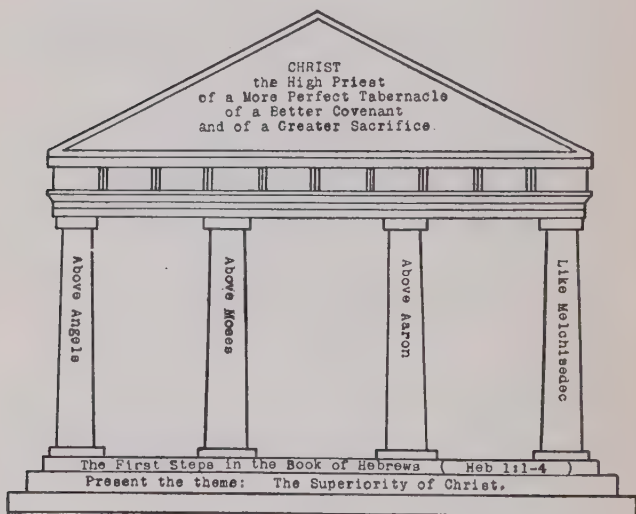
—Psalms.

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A GRAPHIC REVIEW

Compare this beautiful epistle to an artistic Greek temple.

1. Because it was written in the best Greek of any book in the Bible.
2. Because its main picture is the priesthood of Christ.



1. The steps which lead to the temple signify The Superiority of Christ and his Revelation.

2. The four pillars represent Christ as higher than Angels; higher than Moses, the law-giver of Israel; higher than Aaron and the priesthood; like Melchisedec, the type of an enduring priest.

3. The crowning part of the temple shows us Christ as the High Priest of a more perfect Tabernacle, of a better Covenant, and with a greater Sacrifice.

The Epistle to the Hebrews

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2 hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; 3 who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; 4 having become by so much better than the angels, as he hath inherited a more excellent name than they. 5 For unto which of the angels said he at any time,

Thou art my Son,

This day have I begotten thee?

and again,

I will be to him a Father,

And he shall be to me a Son?

6 And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.

7 And of the angels he saith,

Who maketh his angels winds,

And his messengers a flame of fire:

8 but of the Son he saith,

Thy throne, O God, is for ever and ever;

And the sceptre of uprightness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity;

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows.

10 And,

Thou, Lord, in the beginning didst lay the foundation of the earth,

And the heavens are the works of thy hands:

11 They shall perish; but thou continuest:

And they all shall wax old as doth a garment;

12 And as a mantle shalt thou roll them up,

As a garment, and they shall be changed:

But thou art the same,

And thy years shall not fail.

13 But of which of the angels hath he said at any time,

Sit thou on my right hand,

Till I make thine enemies the footstool of thy feet?

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14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. 2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; 3 how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; 4 God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

5 For not unto angels did he subject the world to come, whereof we speak. 6 But one hath somewhere testified, saying,

What is man, that thou art mindful of him?

Or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; Thou crownedst him with glory and honor,

And didst set him over the works of thy hands:

8 Thou didst put all things in subjection under his feet. For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. 9 But we behold him who hath been made a little lower than the angels, even Jesus; because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. 10 For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. 11 For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 saying

I will declare thy name unto my brethren,

In the midst of the congregation will I sing thy praise.

13 And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me. 14 Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; 15 and might deliver all them who through fear of death were all their lifetime subject to bondage. 16 For verily not to angels doth he give help, but he giveth help to the seed of Abraham. 17 Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful

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and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

3 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; 2 who was faithful to him that appointed him, as also was Moses in all his house. 3 For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor than the house. 4 For every house is builded by some one; but he that built all things is God. 5 And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; 6 but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. 7 Wherefore, even as the Holy Spirit saith,

To-day if ye shall hear his voice,

8 Harden not your hearts, as in the provocation,
Like as in the day of the trial in the wilderness,

9 Where your fathers tried me by proving me,
And saw my works forty years.

10 Wherefore I was displeased with this generation,
And said, They do always err in their heart:
But they did not know my ways;

11 As I swear in my wrath,
They shall not enter into my rest.

12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: 13 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: 14 for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end: 15 while it is said,

To-day if ye shall hear his voice,

Harden not your hearts, as in the provocation.

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? 17 And with whom was he displeased forty years? was it not with them that sinned, whose bodies fell in the wilderness? 18 And to whom swear he that they should not enter into his rest, but to them that were disobedient? 19 And we see that they were not able to enter in because of unbelief.

4 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. 2 For indeed we have had good

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tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard. 3 For we who have believed do enter into that rest; even as he hath said,

As I swear in my wrath,

They shall not enter into my rest:

although the works were finished from the foundation of the world. 4 For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all his works; 5 and in this place again,

They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience, 7 he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before),

To-day if ye shall hear his voice,

Harden not your hearts.

8 For if Joshua had given them rest, he would not have spoken afterward of another day. 9 There remaineth therefore a sabbath rest for the people of God. 10 For he that is entered into his rest hath himself also rested from his works, as God did from his. 11 Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience. 12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. 13 And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. 16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

5 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; 3 and by reason thereof is bound, as for the people, so also for himself, to offer for sins. 4 And no man taketh the honor unto

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himself, but when he is called of God, even as was Aaron.
5 So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my son,

This day have I begotten thee:

6 As he saith also in another place,

Thou art a priest for ever

After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, 8 though he was a Son, yet learned obedience by the things which he suffered; 9 and having been made perfect, he became unto all them that obey him the author of eternal salvation; 10 named of God a high priest after the order of Melchizedek.

11 Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. 12 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. 13 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. 14 But solid food is for fullgrown men, even those who by reason of use have their senses exercised to discern good and evil.

6 Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from the dead works, and of faith toward God, 2 of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, 5 and tasted the good word of God, and the powers of the age to come, 6 and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: 8 but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak:

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10 for God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints, and still do minister. 11 And we desire that each one of you may show the same diligence unto the fulness of hope even to the end: 12 that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, since he could swear by none greater, he sware by himself, 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And thus, having patiently endured, he obtained the promise. 16 For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. 17 Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; 18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: 19 which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil; 20 whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him, 2 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. 5 And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: 6 but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. 7 But without any dispute the less is blessed of the better. 8 And here men that die receive tithes; but there one, of whom it is witnessed, that he liveth. 9 And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; 10 for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the

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law), what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law. 13 For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. 14 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. 15 And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, 16 who hath been made, not after the law of a carnal commandment, but after the power of an endless life: 17 for it is witnessed of him,

Thou art a priest for ever

After the order of Melchizedek.

18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness 19 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. 20 And inasmuch as it is not without the taking of an oath 21 (for they indeed have been made priests without an oath; but he with an oath by him that saith of him,

The Lord swear and will not repent himself,

Thou art a priest for ever);

22 by so much also hath Jesus become the surety of a better covenant. 23 And they indeed have been made priests many in number, because that by death they are hindered from continuing: 24 but he, because he abideth for ever, hath his priesthood unchangeable. 25 Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; 27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. 28 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore.

8 Now in the things which we are saying the chief point is this: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, 2 a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. 3 For every high priest is appointed to offer both gifts and sacrifices: wherefore

it is necessary that this high priest also have somewhat to offer. 4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; 5 who serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount. 6 But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. 7 For if that first covenant had been faultless, then would no place have been sought for a second. 8 For finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will make a new covenant with the house of
Israel and with the house of Judah;

9 Not according to the covenant that I made with their
fathers

In the day that I took them by the hand to lead them
forth out of the land of Egypt;

For they continued not in my covenant,
And I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the
house of Israel

After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:

11 And they shall not teach every man his fellow citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.

12 For I will be merciful to their iniquities,
And their sins will I remember no more.

13 In that he saith, A new covenant, he hath made the
first old. But that which is becoming old and waxeth aged
is nigh unto vanishing away.

9 Now even the first covenant had ordinances of divine
service, and its sanctuary, a sanctuary of this world.
2 For there was a tabernacle prepared, the first, wherein
were the candlestick, and the table, and the showbread;
which is called the Holy place. 3 And after the second
veil, the tabernacle which is called the Holy of holies;
4 having a golden altar of incense, and the ark of the
covenant overlaid round about with gold, wherein was
a golden pot holding the manna, and Aaron's rod that

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budded, and the tables of the covenant; 5 and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. 6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; 7 but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: 8 the Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; 9 which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, 10 being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

11 But Christ having come a high priest of the good things to come, through the greatest and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: 14 how much more shall the blood of Christ, who through the eternal spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. 16 For where a testament is, there must of necessity be the death of him that made it. 17 For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. 18 Wherefore even the first covenant hath not been dedicated without blood. 19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, 20 saying, This is the blood of the covenant which God commanded to youward. 21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. 22 And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

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23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: 25 nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; 26 else must he often have suffered since the foundation of the world: but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself. 27 And inasmuch as it is appointed unto men once to die, and after this cometh judgment; 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. 2 Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. 3 But in those sacrifices there is a remembrance made of sins year by year. 4 For it is impossible that the blood of bulls and goats should take away sins. 5 Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,

But a body didst thou prepare for me;

6 In whole burnt offerings and sacrifices for sin thou hadst no pleasure:

7 Then said I, Lo, I am come

(In the roll of the book it is written of me)

To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), 9 then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. 10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all. 11 And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: 12 but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 henceforth expecting till his enemies be made the footstool of his feet. 14 For by one offering he hath perfected for ever them that are sanctified. 15 And the

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Holy Spirit also beareth witness to us; for after he hath said,

16 This is the covenant that I will make with them

After those days, saith the Lord:

I will put my laws on their heart,

And upon their mind also will I write them;

then saith he,

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, 20 by the way which he dedicated for us, a new and a living way, through the veil, that is to say, his flesh; 21 and having a great priest over the house of God; 22 let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water, 23 let us hold fast the confession of our hope that it waver not; for he is faithful that promised: 24 and let us consider one another to provoke unto love and good works; 25 not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, 27 but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. 28 A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: 29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. 21 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; 33 partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. 34 For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one.

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35 Cast not away therefore your boldness, which hath great recompense of reward. 36 For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,

He that cometh shall come, and shall not tarry.

38 But my righteous one shall live by faith:

And if he shrink back, my soul hath no pleasure in him.

39 But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

11 Now faith is assurance of things hoped for, a conviction of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: 6 and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. 7 By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise; 10 for he looked for the city which hath the foundations, whose builder and maker is God. 11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: 12 wherefore also there sprang of one, and him as good as dead, so many as the stars of heaven in multitude, and as the sand, which is by the seashore, innumerable.

13 These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and

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pilgrims on the earth. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. 16 But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city.

17 By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; 18 even he to whom it was said, In Isaac shall thy seed be called: 19 accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back. 20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. 30 By faith the walls of Jericho fell down, after they had been compassed about for seven days. 31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace.

32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. 35 Women received their dead by a resurrection: and others were tortured, not accepting their de-

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liverance; that they might obtain a better resurrection: 36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: 37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39 And these all, having had witness borne to them through their faith, received not the promise, 40 God having provided some better thing concerning us, that apart from us they should not be made perfect.

12 Therefore let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. 3 For consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls. 4 Ye have not yet resisted, unto blood, striving against sin: 5 and ye have forgotten the exhortation which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;

6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

7 It is for chastening that ye endure; God dealeth with you as with sons; for what is son there whom his father chasteneth not? 8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. 9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. 11 All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness. 12 Wherefore lift up the hands that hang down, and the palsied knees; 13 and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.

14 Follow after peace with all men, and the sanctifica-

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tion without which no man shall see the Lord: 15 looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; 16 lest there be any fornicator, or profane person, as Esau, who for one mess of wheat sold his own birthright. 17 For ye know that even when he afterward desired to inherit the blessing, he was rejected; for he found no place for a change of mind in his father, though he sought it diligently with tears.

18 For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of words; which voice they that heard entreated that no word more should be spoken unto them; 20 for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; 21 and so fearful was the appearance, that Moses said, I exceedingly fear and quake: 22 but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts and angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven: 26 whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. 28 Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: 29 for our God is a consuming fire.

13 Let love of the brethren continue. 2 Forget not to show love unto strangers: for thereby some have entertained angels unawares. 3 Remember them that are in bonds, as bound with them; them that are ill-treated, as being yourselves also in the body. 4 Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge. 5 Be ye free from the love of money; content with such things as ye

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have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. 6 So that with good courage we say,

The Lord is my helper; I will not fear:

What shall man do unto me?

7 Remember them that had the rule over you, men that spake unto you the word of God; and considering the issue of their life, imitate their faith. 8 Jesus Christ is the same yesterday and to-day, yea and for ever. 9 Be not carried away by divers and strange teachings: for it is good that the heart be established by grace; not by meats, wherein they that occupied themselves were not profited. 10 We have an altar, whereof they have no right to eat that serve the tabernacle. 11 For the bodies of those beasts whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. 13 Let us therefore go forth unto him without the camp, bearing his reproach. 14 For we have not here an abiding city. but we seek after the city which is to come. 15 Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased. 17 Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you.

18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honorably in all things. 19 And I exhort you the more exceedingly to do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, 21 make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in a few words.

23 Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

Books on the Bible

BOOKS ON THE LIFE OF CHRIST

- Studies in the Life of Christ.** C. H. Morgan.
(The Epworth League Study Book. (Helpful to teachers.)
- Life of Christ.** Farrar.
(A classic.)
- The Life of Jesus.** (Manual of Suggestions, modern and helpful.)
- The Teaching of Jesus.** (Manual of Suggestions, modern.)
- Student's Life of Christ.** G. H. Gilbert.
(Critical.)
- Studies of the Early Church.** C. H. Morgan.
- The Church of the First Apostles.** C. H. Morgan.

BOOKS ON PAUL AND HIS WRITINGS

- Paul and His Epistles.** J. Patterson Smythe.
(Popular and brief.)
- Life of Paul.** Farrar.
(Old but picturesque.)
- Paul and His Epistles.** D. A. Hayes.
- Student's Life of Paul.** Gilbert.
(Critical.)
- Paul, Campaigner for Christ.** W. J. Lowstuter.

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- Beacon Lights of Prophecy.** Albert C. Knudson.
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(The best small commentary.)
- One Volume Commentary.** J. R. Dummelow.
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- Hebrews, The New Century Bible.** A. S. Peake.
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- The New Testament and Its Writers.** J. A. M'Clymont.
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